

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 18.

## GETTYSBURG IN 1885.

*After a visit to the Chicago Panorama.*

One step from the busy street, and there,  
With the summer hills around,  
In the heart of a summer day it lies,—  
A Battle without a sound.

Whatever of battle the eyes may see—  
The sweep of men to death,  
The dash of horse, and the rush of gun,  
The musket's fiery breath;

The massing clouds of the cannon-smoke,  
The horror of bursting shell,  
The wreck of wheel and caisson,  
The surgeon's mimic hell;

The upturned arms and the ashen cheek,  
The droop of the shattered limb,  
The men by the blood-pools in the grass,  
The bodies stiff and grim.

You see it all, and you hear no sound!  
You listen for roar and boom,  
For the crack and the ping and the bullet's thud:  
"Tis the stillness of the tomb!

No rattle to wheel, no clatter to hoof,  
No bugle-call or cry,  
No fierce hurrah along that line  
Where the columns press to die;

Those sullen prisoners give no oath;  
That face in the grass no groan;  
Its "good-bye" reaches a thousand miles,  
And you catch never a tone.

Ah, if we could add sound to sight,  
And then could paint the strain  
And the splendor in the soldier's heart  
Breasting death's hurricane,

And the flashing signals of his thought  
To homes that signal back,  
And the woman's face and the climbing child  
That lie in the bullet's track;

And the breathless pause, each pulse-beat hushed,  
Of a watching continent,  
And the sense of a nation's fate at stake  
In the awful tournament,—

If this we could rim in those summer hills,  
And add to all eyes see,  
In the cloister quaint by the city street  
Then "Gettysburg" would be!

Yet hark! The very soundlessness  
Is the song of the war's release.  
The silence and beauty are prophets there  
Of the Battle's after-peace!

w. c. g.

We are glad to see the minister's work so well understood and appreciated by the layman whose word on the vacation question appears in another column. We agree entirely with our contributor concerning the desirability of rest and change for the minister. But we believe the churches should be kept open, and the pastors rest as well. Let suitable arrangements with unsettled ministers or lay men or women be made, so that those who will may find the open church door on Sunday morning all the year round.

A friend writes me in a letter: "I am so grateful every day that I cannot look ahead in life. Each minute can be borne as it comes, but it would be unbearable could we see the procession advancing, each laden with its burdens." Plutarch gives a cheerful list of the common things for which we should be thankful daily. Let us add to it the fact that some things are hidden from us, and that we have only the present instant to deal with. The best preparation for the future is to drain the present of every good thing it holds.

B.

The *Literary World* suggests that the two funds known as the Longfellow Memorial and the Harvard Annex funds be joined, and the Longfellow house be bought and turned into the Longfellow Memorial College for women. Good, let the college come! but give the poet his statue, too. Cambridge will not be complete—will she be content?—without it. But place the statue by the House; in those home-grounds, not in the field opposite, he belongs. Then, when Harvard receives the girls, as some day she will, the Longfellow Home, still memorial to him and Washington, will come into the care of its natural guardian, the University, and be one of her choicest treasures.

Chicago needs two other things among its charities:—When will the "Country Week" be started here,—the arrangement by which the children of the alley and the tenement house are drafted out into country homes for a week or two of summer life? And who here will start the "Emergency Lectures",—the little lecture courses given free by doctor volunteers about what to do in case of accidents and sudden sicknesses? In Boston the idea has naturalized itself into a permanent "notion" and a very practical bit of education. Any one can go; many a mother and sister is very glad to learn the art, to thereby be the

more a mother or a sister ; and the *policemen of the city* take their courses, pass examinations, and receive certificates, thereby becoming more efficient guardians of the public. The simple apparatus to illustrate the thing to do for the broken limb, or the bleeding artery, or the case of sun-stroke, or the half-drowned boy, is easily supplied and serves time after time. And the bright young doctors are glad to lend their services as lecturers. A few ladies there have wisely worked out the method, and organized the whole experiment : why not try it here next winter, as another branch of Organized Charities work? It seems to be eminently a thing to do, and a thing easy to do, in all large towns.

A writer in the *Current* tells the story of Chicago's name. Chickagou was the name of a chief of the Illinois Indians 150 years ago, a great friend of the French who treated him to a visit to Paris. He came back, told his travel stories, and lost caste among the prairie people. Either the French had paid him to tell big stories, or else had bewitched his eyes, they said. As he grew old, he began to take the latter view of the matter himself—the sights were *not* real and the Frenchmen *had* bewitched him. So "Chicago" comes from a big-story-teller, and gets its habit honestly. The difference is, that now we manufacture the stories at home and tell them to outsiders; but they are still so wonderful that the hearers are not quite sure whether it is a case of bewitchment or the other thing.

"My Cambridge Mother."—By that title the heart of more than one young minister, these last thirty years, must have called the frail lady who has just died in the ancient house at Cambridge—Mrs. Sarah S. Austin. It was a mission to her to make that house a home to the boy students of divinity. How good if every college town could have a dozen such missionary mothers! But it was not only the young parsons who called her blessed. Distanced far by deafness, she brought many close to her by her genius for little kindnesses, and so "she had enjoyed her life so much, she said, that she would like to get a little stronger, and go on a little longer". "She had many friends in the undiscovered country. Henceforth it will be pleasant for us with her pleasantness." Thus writes John Chadwick of her in the *Register*, and it was he from whom we heard long ago the title, "My Cambridge Mother". g.

On February 17, 1600, Giordano Bruno was burned at the stake in Rome by the papal Inquisition. On February 17, 1886, a statue will be erected in Rome bearing the inscription, "To Giordano Bruno and the martyrs of the Inquisition". On the sides of the pedestal will be medallions of Huss, Servetus, Vanini, and other victims of the age of burning thinkers. It is well to have Servetus there to remind us that Protestantism also had its Inquisition and tried to burn free thought. But Rome, had she her perfect way in 1885—would she still burn, or not? Bruno was one of the "God-intoxicated atheists". His pantheism made the universe itself divine,

the manifested deity; an anticipation of that science of our day which calls the power which wells in consciousness one power with that which shows itself in physical phenomena. In the bronze statue he is to hold a book on which is written, "A great Deity made him the prophet, neither the last one nor yet an ordinary one, of the better age which is to come". Would anyone wish to have his dollar help to place the Bruno statue in Rome, the dollar may be sent, the *Index* tells us, to T. B. Wakeman, 93 Nassau street, New York.

The *Christian Register* has a pleasant editorial about "Church Literary Unions"—Unity Clubs, we usually call them here—formed for "the serious study of the masterpieces of the great poets and thinkers of the ages". Pleasant reading for us westerners, because the writer refers so flatteringly to our study-habits here—unless in a wicked heart he means that we illustrate the special *need* as well as the prevalence of the habit! He says, "There is no use in ignoring or denying the fact that the proportion of people in most of our congregations who are capable of appreciating anything profound, beautiful, devout, spiritually sublime, is alarmingly limited. Deliberately, it needs to be said, The number of men and women who have ever learned what it means so much as to know how to read is painfully small—not, of course, to read with the eyes, but to read with the intellect, the imagination, the soul. \* \* Given five or ten years of such study of the masterpieces, and the reacting influence on the quality of the congregations gathered in the churches cannot but be very marked. \* \* And, therefore, the wisdom of our western friends in summoning to their help the great poets and thinkers of the ages, and in patiently laboring to train classes of hopeful young men and women to power of grasping the thought, feeling the pathos, responding to the aspirations, and soaring the flights of these elect ones of God. It is from these classes, habituated to high communion with the ideas and imaginations of the great poets, that will spring the hearers in the congregation capable of being uplifted by the sublimity of Isaiah or Job, or of answering livingly back to the tenderness, passion and unutterable love of Jesus; capable, also, when the preacher has had any high vision of his own, or has spoken out of any heartfelt experience—of not blankly gazing at him with dazed or vacant eyes, but of feeling, 'There thrilled the voice of the one common divine, the same yesterday, to-day, and forever!'"

It is all true, but not so true as the writer dreams.  
 (1.) It is but the few in the congregation who really do this ennobling hard study in the classes; though to these few—often they are men and women otherwise absorbed in life work—the effect of it is a surprise of mental power and mental courage. Good papers and good talk can be evoked, after two or three winters, from persons who thought they had it in them neither to write nor talk. They did not know themselves. They have opened in themselves a life-long joy.  
 (2.) It is far more the women than the men who

join the classes here. Three to one is probably not a rare proportion. The men seem to lack the taste and the time for preparation, and by night are tired. If nineteenth century habits are continued, by the end of the twentieth century half the brains of the average man will be kept in the woman's head; the moving has begun.

(3.) There are *lots* of men and women (out West) who do not go to the classes, and who yet do not blankly gaze at great thoughts and deep feelings, but share them, when any one can utter them well: life-wise people of very few books, lean and hungry for the thought they have never heard, but ready for it, knowing it is "theirs" the moment that it comes within striking distance. These people are the "game fish in the pool of the congregation", who often preach the sermons *first* to their St. Anthony!

G.

## GRANT.

Of the three great figures that loom large as we gaze back to twenty years ago, two now are to be seen in memory: only Sherman lives.

What does the nation owe to Grant? With scarcely more than the exception of Sherman's work in Georgia, Grant's war record was the record of the nation's aggressive success during the war. Donelson, Shiloh, Vicksburg, then the Chattanooga battles, then the culminating battles in Virginia, were Grant's. The victories along the Atlantic and Gulf coasts, so necessary, were all subordinate to the central operations. The victories of Antietam and Gettysburg were defensive. Bull Run, the Peninsula campaign, Fredericksburg and Chancellorsville were aggressive, but failures or defeats.

What was the secret of his greatness? If circumstances wonderfully lifted him, yet as truly the war was an immense competitive test, in which thousands entered the competition, and Grant came out the first. That means something in the man. Ask our question in a circle of a dozen men for individual answers, and each will probably write down in varying words three qualities, *persistence, self-control, magnanimity*. The persistence shown in "hammering continuously", in "absolute inability to let go where he had once taken hold", in the "I propose to fight it out on this line, if it takes all summer", —and, on another side, in loyalty to friends. The self-control shown in numberless anecdotes of battle-coolness and unflurried judgment, in the kind of courage to which mere daring is incidental, in his power of silence, and not less in his quiet shedding of the world's adulation: a self-control which indeed was not control, but an organic poise of the man's nature. The magnanimity shown in the parole at Vicksburg and at Lee's surrender, and much more strikingly in the fact that his name through all his exposed life is connected with no stories of resentment. But when we have written down these three elements of Grant's greatness, we have left out that energy which pronounced the "Unconditional surrender! I propose to move immediately upon your works"; those energies, almost at variance with his

rock-like quiet, with which he seven times grasped at Vicksburg; those leaping, racing energies with which he followed and netted Lee at the last moment, when just *that* sort of fire was needed to end what the continuous hammering had done. A great general, and even a great man, in virtue of these qualities.

An ideal man? No. In many ways short-coming, ways of mind and ways of character. Not a man we shall be likely to transfigure like Washington or Lincoln; yet if not, that very fact will again bear witness to the strong outline of his actual character,—he makes his own and true impression, is too inflexible for idealization.

Another instance, like Washington, like Lincoln, of the kind of greatness which a nation of equal citizens tends to produce.

And forever great to us by what, after many others had been tried, he did for such a nation in its need. The mistakes have died and are forgotten, and Grant, our Helper, lives.

G.

## UNITARIAN PROPAGANDISM IN THE GERMAN LANGUAGE.

The American Unitarian Association has recently added to its missionary literature a new series of tracts in the German language, edited by our associate, Rev. C. W. Wendte. These little treatises are intended for general and gratuitous circulation among the German-speaking population of the United States, who, it is hoped, through this medium, may become better informed and interested in the principles, methods and aims of Unitarian Christianity. It has also been suggested that persons about to visit Germany might slip a few of these tracts into their trunks for circulation while abroad, American Unitarians often finding it difficult, with their limited command of the German tongue, to satisfy the curiosity of their German friends concerning the views and history of their church. The first of these tracts, *Eine Kurze Darstellung Des Unitarianismus*, written by Mr. Wendte, gives in twenty-three pages a succinct account of the origin, history and principles of the new faith, with special reference to its development in Germany, Hungary, England and the United States, lists of its prominent believers and advocates, and a brief characteristic of its present leaders and aims. This discourse, which is intended as an introduction to the series, contains much condensed information, and will be found generally useful for distribution among Germans. A second edition of it has just been issued. Number two of the series is a translation of Dr. Channing's famous discourse on Unitarian Christianity, preached at Baltimore in 1819. This pamphlet contains fifty-four pages, and its theological character and conservative point of view will not commend it to all Unity workers, but it has its legitimate place in the series, and is a capital treatise to send to the Lutheran clergy and divinity students. Number three, *Der Alte und der Neue Glaube an Christus* (the Old and the New Faith in Christ), is

a clear, vigorous, radical affirmation of the simple humanity of Jesus as opposed to the old belief in his deity. The writer, Dr. W. Schwalb, is one of the most scholarly, fearless and able of the liberal theologians of Germany and a pastor in Bremen. He was originally an Israelite in his religious connection. We consider this one of the ablest short treatises ever published by the Unitarian Association. It should be issued also in an English version. The last of the series which has thus far appeared is a fifteen page tract by Rev. Dr. R. Schramm, preacher at the Cathedral in Bremen, the genial, scholarly delegate sent last year by the Protestanten Verein to represent them at the National Unitarian Conference at Saratoga. It is entitled *Die Goettliche Erhaltung der Welt* (The Divine Preservation of the World), and is intended to meet the current objections of materialists to an idealistic interpretation of the universe. Like all that Dr. Schramm writes, it is bright and vigorous. It is taken from a larger work by the same author, entitled, "Unser Glaube (Our Faith), a collection of essays on the great topics of religion, designed as a manual for liberal Christians, and written in a popular and attractive style. The Unitarian Association has decided to keep on hand a supply of this book, which has a compass of 452 pages, and is to be commended to all German liberals. A translation is also meditated.

This German series has been prepared with especial reference to the wants of our western churches, which are often located in communities in which the German speaking element forms a large percentage of the population. While the male portion of it speaks and reads English indifferently well, the mother tongue is still its vernacular. The German women are in great part ignorant of English, and the influx of German immigrants amounts to nearly half a million annually, and is likely to continue for many years to come. There are several thousand Lutheran and other German orthodox churches in the United States, which may be influenced for free thought. Cities like Chicago, Cincinnati, St. Louis, Buffalo, count their German residents by tens of thousands. Here is a field for the missionary effort of our Western churches and Women's Conferences, albeit a much harder one, and with less immediate and tangible results than is the case with our liberal propagandism amongst Americans. It is to be hoped that some special methods will be devised to secure a systematic and profitable distribution of this literature, and that in time it may be reinforced by the spoken word of German liberal preachers. Should the demand warrant, other discourses will be added to the present series, copies of which will be sent postpaid to any applicant by addressing The American Unitarian Association, No. 7 Tremont place, Boston, Mass. They may also be had at the office of UNITY.

A series in the French tongue is also in preparation.

The artist is a master, not a slave. He wields his passion, he is not hurried along by it. He possesses and is not possessed. Art enshrines the great sadness of the world, but is itself not sad.—Lewes.

## Contributed Articles.

### REPETITION.

Tell me, O warbler! why the dying day  
Paints, as he languishes, those amber seas  
That round the capes of Scarlet Islands play,  
Where float unnumbered golden argosies,  
Wrought into life upon the canvas mist,  
From every tint of moth and bird and shell  
And every bloom the lover sun has kissed?  
Why wreath such gladness round his last fare-well?

Tell me, O poet! singing as the night  
Falls on thy silver locks with kindly shade,  
What hidden hopes thy lofty muse incite,  
What lovely images thy peace invade,  
Till thou art wearing, like the dying day,  
A mist of joy to gladden that sweet sky,  
Whereon thy mortal lustres fade away  
And melt into the bliss that cannot die?

"A day lives not for its brief span alone,  
But for all future shines the fruitful sun  
With warmth that touches even the dim unknown",  
The minstrel bird made answer.—"Life shall run",  
The poet murmured, "singing evermore;  
And what are we, that, mourning fate or fame,  
We should go trembling to the peaceful shore,  
Low-browed and groaning with regretful shame?"

The poet's audience ever shall increase,  
And some may sing and some may only hear  
The tripping numbers other hands release,  
Yet backward still thro' many a golden year  
The white-haired bard goes chanting hour by hour,  
To some sweet clientage beneath the grass,  
And souls he knows not of perceive his power,  
Hold him secure and will not let him pass.

Thus through the ages leaf and flower repeat  
The tender radiance of a long lost day,  
And earth and sky and sea are more complete  
And perfect for each broken, faded ray.  
And still some echo from the poet's strain  
Falls, faint and far, upon the souls of men  
Or lifts sad hearts a moment from their pain,  
Though all forgot the hand that held the pen.

SAMUEL BAXTER FOSTER.

### THE VACATION QUESTION.

A paragraph in UNITY of July 11 arrested my attention this morning: "Not wisely, we fear, have the four Unitarian churches of this city concluded to close their doors until the first Sunday in September". On many accounts I think they are wise. How grateful must these two months of entire rest from church work be to the jaded nerves and overtaxed brains and tempers of our city ministers. I take it for granted that human nature is the

same at the West as in the East, and that your ministers' souls and tempers are constantly rasped by the phlegmatic indifference of many of their trustees and congregation to the higher needs of the soul and mind, and they are weary of the various contemptible insinuations and fault-findings that are constantly made to an earnest and cultivated pastor. The less cultivated the people, the more frequent the complaints. Perhaps you have heard of the minister in Connecticut who, on tendering his resignation, said to his congregation, "I scorn to remain where people cannot even abuse me grammatically". It is useless to attempt to enumerate the many trials and vexations that cluster about the pathway of a minister: their name is legion, and you know them all. I sincerely wish that laymen appreciated them and would, with a little unselfish zeal, endeavor to support and encourage their minister. Heaven knows how much he needs and welcomes such kindly service. Mr. Savage's tract, "A Word to the Pews", could be read, marked, learned, and inwardly digested, with much profit by all laymen.

Again, how needful this rest and recreation! What inspiration and strength is borne upon the invigorating breeze of the mountains and sea and lakes and rivers as the weary minister rests in some charming rural district, perhaps the loved homestead of early childhood, or in some other quiet resort, surrounded by his family or congenial friends who have, in a measure, been strangers to him during the busy days of the working year! As he becomes once more familiar with the dear haunts of nature and revels in her inexhaustible stores of wealth in cool woods, shady dells, ferny nooks, flowery meads, purling brooks, the grand expanse of ocean, lake and river, and the tranquil repose and strength of the everlasting hills, how often is he surprised and gratified in seeing burst into light the treasures of mind and soul lying stored in a child or friend, undreamed of by him. Heaven bless our ministers and give them the health, strength and comfort they so sorely need. They will bring back to the city nature's inspiration and their ministration will be more helpful after their vacation.

In Newport our clergymen cannot well leave the city in summer. Crowds of "summer residents" come to our "Eden of America," noble men and women as well as the gay butterflies of fashion. They, as well as we, demand Sunday services. With self-sacrificing zeal our ministers labor on, though they sadly miss the needed recreation. When they take a few weeks in the winter for a vacation, stern blasts are howling and fierce storms raging. No fair scene of nature, no vivifying breezes soothe their weary minds and bodies. And we who have dawdled away the summer, enjoying the drives, the walks, the surf-bathing, the sea-breezes laden with health and vigor, and all the other delights of our beautiful island, with no great desire to improve our mental or spiritual condition, sit quietly in our pews,—if we condescend to honor our church with our presence at all, and criticise and find fault without lifting a finger to help on the good work which our ministers spend their lives in trying to promote,—we

should be highly indignant if our churches were closed. Doubtless we should tell our pastors, with more candor than truth or courtesy, that it was honor sufficient for them to be permitted to minister to *us*, without having any vacation at all. There is, however, another side to be looked at when we consider the advisability of closing the churches for the summer. Many of us esteem it a sacred privilege to meet in our Father's house each Sunday, and to worship in our several churches, which are very dear. We love to join in the hymns; we are strengthened by the prayers; we love to hear and heed the inspiring teachings of our faithful pastors; we cannot well live without these great helps; we do appreciate the earnest efforts of our unselfish clergy, and much as we wish them to enjoy the many privileges of a summer vacation, we are glad that our church doors swing wide open every Sunday, and we receive health, strength, comfort and inspiration from our ministers. God bless the ministers who do not take a summer vacation.

LAYMAN.

#### SHORT DOCTRINAL SERMONS.

##### VIII.

###### THE GOSPEL.

It is the gospel the people demand—this, perhaps, often unconsciously. We cannot to-day say of the New Testament, or even of the very words of Jesus: Here is the *whole* gospel. These are great parts of it. What is a gospel—what is it to do for us?

It is first to inspire us, breathe life into us. Now, this is done by Jesus, Paul, Fichte, Parker, Emerson and many others. We may include Darwin, Spencer and all who come to us with large thoughts which take hold upon us. There are some minds very deeply appealed to, their depths touched, by what we call *nature*—the study of the wonders of life and beauty about us. These things have thrilled many souls and blessed them by taking them into the Spirit's presence, even though they knew it not. All truth, when it really takes its place in one's mind, is a gospel—whether it be about the wing of a butterfly or the wings of the soul. We come also alongside lives of men which give to our lives a new joy or rekindle an old joy—they give us more power—in a word, "life more abundant". These are incarnate gospels to us.

But we seek not only inspiration but a deepening of the hope in us that ours is permanent being. A gospel makes the truth mine that amid all changes my real being is eternal. It makes us to know God in us, which is eternal life. It matters little what voice proclaims it, or in what book it is writ; it is good news to us. The poets have something so permanent about them, living when philosophies and nations perish—living also because they proclaim the truths of the soul of man and of the universe, that they deepen in us this hope of permanent being. The poets Jesus, Plato, Shakspere, Goethe, Browning, help us here wonderfully, even though some of them may never use the word *immortality*. What poems

the first part of the "Sermon on the Mount" and "Ben Ezra", and what gospels too! But let it come whence it may, we bless the hour and the voice that broke our spirit's sleep so that we awoke to find ourselves immortal.

Akin to this is our third thought, that a gospel is to make us feel the oneness of soul—our brotherhood to the universe. Now, the man and his words that can lay open the soul of the laborer, and reveal its wonders and show it related to the souls which felt out and thought out "The Prodigal Son", "Hamlet", "St. Peter's Dome", "The Magic Flute" and the "Doctrine of Evolution", related to the Spirit which guides the stars of heaven as a shepherd his flock—the man and words that do this are a gospel to those for whom they do it. All hail the power of the name or names that can do it.

But, after feeling this, we are to give the gospel a value in the common affairs of life, so as to inspire all with hope, make them feel we are working out eternal destinies and that we are working them out together, hand in hand, heart to heart.

Thus all truth is our gospel. All earnest work in making men see clearly, act uprightly, hope largely, and reverence profoundly the being in them, and the God with whom we are in a great sense one,—all is gospel.

ALBERT WALKLEY.

#### TEMPERANCE IN SUNDAY-SCHOOLS.

It is said that fourteen states have passed laws requiring that instruction in physiology and hygiene, with special reference to the effect of alcohol and narcotics upon the human body, shall be given in the public schools.

This suggests the question whether or not there has been any adequate teaching of temperance in the Sunday-schools. Is not the state taking up the teaching of morals more effectively than the church? If so, all praise to the law-makers; but ought not our Sunday-schools to take a lesson and be provided with some manual suitable for the purpose of systematic instruction relative to the habits which are a more fruitful source of crime and misery than any others which arise from human infirmity? The simple signing of the pledge must be regarded as a vastly inferior method of promoting temperance, as compared with showing the effects of alcohol upon the brain, blood, muscles, heart, lungs, stomach, no less than the mind and morals. If the people are scientifically taught that intoxicating drink is a curse in the blood and wherever the blood circulates, this knowledge will be more powerful than pledges, however desirable they may be.

L. C.

THE well to do mothers of the South Side of Chicago, under the lead of the Organized Charities, are collecting their cradles and little clothes and baby comforts to furnish forth a day-nursery, right among the dismal homes of upper Clark St.,—a place where working mothers can drop their babies safely on their way to the scrubbing, and find them fatter on the way home in the afternoon. Supplies can be sent to the nursery at 1928 Clark St.

#### The Study Table.

CHARLES T. BROOKS, MEMOIR AND POEMS: Roberts Brothers, Boston; \$1.25. "Our minister", the Newport Unitarians called Mr. Brooks for thirty-seven years; the "poet preacher", and later, "the blind poet preacher", the world called him, who knew him best by his translations from the great Germans. "Half-Lamb, half-Cowper", thought some of his nearest friends. A gentle-natured, lovable man; the kind whose very face brought quaintness and benediction into a room. His life, pleasantly told here in a hundred pages, by Charles Wendte, is of course the best poem in the book, whose latter half is all made up of "poems, original and translated". It is a graceful tribute of reverence which the younger colleague has thus offered his elder associate. The task and self-denial were evidently *not* to give the letters and journal extracts which would have made the little book a large one. A wise choice. Now all the friends will want to read it through. And if we mistake not, the thought will come to many of the readers that such vigorous picturesque prose as that describing the day at Tivoli, for instance, shows the poet's real power better than his verses. He had a fatal facility of rhyming. His name well fits his literary gift,—he *flowed*. More rocks in the current would have made him more a poet. But it is very pleasant in the summer days to read through this summer-life,—by no means a life without its storms, but one where the spirit kept all gently and nobly placid. He was one of Longfellow's Acadians,—

"Men whose lives glided on like rivers that water the woodlands,  
Darkened by shadows of earth, but reflecting an image of heaven."

W. C. G.

#### Little Unity.

##### MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roe;  
He's the boy that lives with his aunt, you know,  
And he says his house is filled with gloom  
Because it has got no "mother's room."  
I tell you what, it is fine enough  
To talk of "boudoirs" and such fancy stuff,  
But the room of rooms that seems best to me,  
The room where I'd always rather be,  
Is mother's room, where a fellow can rest,  
And talk of things his heart loves best.

What if I do get dirt about,  
And sometimes startle my aunt with a shout;  
It is mother's room, and if she don't mind,  
To the hints of others I'm always blind.  
Maybe I lose my things—what then?  
In my mother's room I find them again.  
And I've never denied that I litter the floor  
With marbles and tops and many things more.  
But I tell you, for boys with a tired head,  
It is jolly to rest it on mother's bed.

Now poor Jack Roe, when he visits me,  
I take him to mother's room, you see,  
Because it's the nicest place to go  
When a fellow's spirits are getting low.  
And mother, she's always kind and sweet,  
And there's always a smile poor Jack to greet.  
And somehow the sunbeams seem to glow  
More brightly in mother's room, I know,  
Than anywhere else; and you'll never find gloom  
Or any old shadow in mother's room.

—*Harper's Young People.*

### THE BIRDS.

On Flower Sunday I took for my subject our fellow-beings, the birds, preaching from Jesus' words, "Behold the fowls of the air", and from Jeremiah, "Even the stork in the heavens knoweth her appointed time, and the crane and the turtle and the swallow observe the season of their coming". Prof. Welch kindly sent me the following letter which I incorporated in my sermon, and which for its beauty and interest I give to UNITY's readers.

J. V. B.

*Dear Friend:*—Following are a few notes about birds: It is generally believed that the bird population of Great Britain has increased faster during the past fifty years than the human population. They have increased in variety as well as in numbers. Several varieties of birds kept in captivity have, on making their escape, taken their places among the native songsters. Among them are two varieties of parrots, that last year built nests and reared young. The increase of birds is entirely due to the influence of the press, the pulpit, and the branches of the humane society that operate through the schools. The arrival of the first skylark in England is thought to be a matter of sufficient moment to telegraph to all the London papers. The skylark no longer chooses very retired spots for nesting, but rears its young in cultivated fields. Several species of wild birds during the past few years have abandoned their ordinary gregarious habits, which it is presumed they have kept up for mutual security, and have become scattered about the country, building their nests in trees and shrubbery about houses. Among others that have generally "abandoned their tribal relations" are the black-birds. Birds in England no longer choose the trees of the forests in which to build their nests. They find the trees in public parks, along the sides of public highways and in private grounds the more secure, and consequently prefer them. This is especially true of birds of very striking plumage and attractive song. In forests they are likely to be captured by hawks, but in villages and on fine estates they have no enemies, but many friends. Naturalists now state that a greater variety of beautiful birds, and birds distinguished for their fine songs, can be found in English villages than in the woods. London, Manchester and Birmingham are no exceptions to the rule. Last summer some workmen employed to make repairs on the great bronze statue of the Duke of Wellington, located on a small square near the center of London, heard sounds issuing from the inside. They soon saw a bird fly out of a hole in the palm of the sword hand of "the wise old man". Soon it returned with

food in its mouth. An examination showed that three varieties of birds had nests in the cavity of the statue. Children who had watched the operation stated that they had known it to be a "bird-house" for years and had brought food for the tenants. Several cannon in Portsmouth navy yard are not used this season for the purpose of firing salutes, for the reason that song birds have built their nests in them. A sparrow at last accounts was hatching eggs in a nest built on a cartridge wagon in daily use. Another sparrow is raising young on the deck of a little pleasure steamer that is making trips on the Thames. Swallows, sparrows and other birds have built their nests in the frame-work of the bridges spanning the Thames. My belief is, that the prejudice against the English sparrow in this country is ill-founded. I am convinced that it does more good than harm. It does not drive out other birds. They go as a city becomes large, noisy and smoky, because they are shy. They are no more pugnacious than other birds. There is always a strife among birds in the spring to secure good building sites and building material. For ten years it has been my lot to return home from the office once a week about day-dawn. The lonely trip is always made pleasant by the sparrows, who are up to give me welcome.

RODNEY WELCH.

June 8, 1885.

### SEEING A GHOST.

*Extract from a Letter.*

As night settled over us and the lights from the light-houses flashed across our way, a gentleman standing quite near Johnnie, the colored boy who lived with Mrs. L. said mischievously:

"Who believes in ghosts?"

"Why, Mr. Stone, I does, I'se seen 'em," said Johnnie very seriously and solemnly.

"Oh, pshaw, Johnnie!"

"I has, suah."

"Where?"

"You know de man what hung hisself on de long wha'f?"

"Yes."

"I'se seen his ghos'."

"Tell us about it, Johnnie."

"One night as I'se fishing close to de fish house" (said slowly and solemnly with eyes rolling), "de latch lifted carefu'"; here Johnnie looked about and stopped.

"Well what did you see, Johnnie?"

"I jes' run."

"Well, that wasn't a ghost. You didn't see a ghost."

"Yes I did too. Didn't I see dat latch go up just carefu'?"

"But you didn't see a ghost."

"Didn't I see dat latch go up carefu'?"

"But that wasn't a ghost."

"Yes it was. I seen de latch go up carefu'. Jes' ask Mrs. L. if I wasn't frightened."

To which Mrs. L. laughingly declared there wasn't a vestige of doubt on that point, and Johnnie triumphed.

S. C. LL. J.

## UNITY.

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CHICAGO, SATURDAY, AUGUST 1, 1885.

THE UNITARIAN GROVE MEETING at Weirs still holds its title clear as our one camp-meeting—as our only attempt at one. The real thing goes not with the Unitarian blood. This has been its week by the beautiful New Hampshire lake. Four minister's days to one layman's day and one woman's day is the way they mix the elements in the programme; and, among the ministers, the dark-headed boys, the bald-spotted neutrals, and the white-haired fathers are all well represented. Has any one of them western heart enough to send us a message from the feast for next week's UNITY? It is pleasant to see the name of Rabbi Wise upon the list.

THE CONCORD SCHOOL OF PHILOSOPHY is also in session. It is *Goethe* summer for them there, as last year it was Emerson summer, and they have been discussing *Faust*. It is the "world's unholy Bible", says Frederic Holland; "the world-tale, the crowning product of our century", says Dr. Bartol, who adds, "Emerson spins a thread, Goethe weaves a web; Emerson snatches a trumpet from the angels, Goethe greets us with an orchestral symphony. Emerson in one direction, Darwin in the other, were both anticipated by Goethe." *Faust*'s denials are all caused by love of truth—hence his forgiveness; this *Faust* of investigation and secular protest has more in him of the modern man than any other character in literature; and especially American is his resolution to find hell or freedom:—thus Mr. Snyder. And Mrs. Cheney tell us "there is no contempt for women in *Goethe*'s writings; he understands her better than any other poet. Woman had long been represented as man's tempter; in *Faust* she shows herself to be his savior." We quote from Mr. Holland's *Index* articles.

"THE SUMMER SCHOOLS of the American Institute of Christian Philosophy" are "Concord" to our evangelical friends. But they have two, one open now, the other toward the end of August. Their seaside Concord is near Long Branch, N. J., and their mountain one at Richfield Springs, in central New York. Among the essayists the best known names to us are Washington Gladden, T. T. Munger, and Charles F. Deems, the president.

IN Minneapolis, two churches of the Liberal faith are going up this summer, Mr. Simmons's and Mr. Janson's. The latter hopes to be using his church-basement in September, but to reach it he sadly needs another \$1,500. "How to cover that last payment by September 1, God knows, not I." Mr. Janson's earnest work has a double claim upon us; it is at once a home and a foreign mission, to Scandinavia in America. Creed-bound evangelicals are our "heathen", and none are more creed-bound than the Scandinavian Lutherans; and Mr. Janson is alone at present in that large mission-field. Some one besides "God" knows where that \$1,500 is coming from. If he read this, Mr. Janson's address is 2419 Nicollet avenue, Minneapolis, Minn. But other laborers are rising in our Scandinavia. Mr. H. T. Lyche, a young minister, has just gone eastward, and this week Mr. Dyberg, a student in the Meadville school, has twice addressed his countrymen in Chicago.

JOSEPH WAITE, formerly connected with the orthodox Congregationalists, having applied for recognition among Unitarians, is commended to the confidence of our ministers and churches by the Committee on Fellowship for the West appointed by the National Conference.

OMAHA.—We have a letter from our brother, Rev. W. E. Copeland, in which he says incidentally: "I am much occupied at present in trying to introduce manual training in connection with the public schools. If I succeed, I shall be well satisfied with my three years' work on the Board of Education, for I shall then have introduced music, drawing and manual training." At a later date he adds: "Last night the Board of Education unanimously voted to make manual training a part of the high school course". A wise and far-seeing step in the Omaha citizens; and what excellent, useful work has our brother Copeland done in urging and inspiring it! Truly the inestimable local usefulness of the true minister who keeps the humanities in view justifies the church as nobly conceived by such a minister, and shows us where to look for the hope of the future.

TROY, N. Y.—W. H. Spencer and Mrs. Spencer (Anna Garlin) leave Cosmian Hall, Florence, Mass., to take charge of the Troy church. We welcome them to the home ranks again after their long service on the picket-line, but we had hoped they would find their home post nearer us on the geographical picket-line.

TAUNTON, MASS.—The church is richer by a parsonage just bequeathed it. A good way of combining church and parsonage in towns where it is too late to follow Mr. Jones's method.

MONCURE CONWAY, after more than twenty years in England, knows there's no place like America to grow old in. He chooses Brooklyn for his home.

BOSTON.—M. L. Ayer, a rich wholesale grocer, has built the "First Spiritual Temple", and deeded it in trust to the Working Union of Progressive Spiritualists. It is in the handsome Back Bay quarter of the city—a \$250,000 building, with a large audience room seating thirteen hundred persons, besides smaller halls and parlors, all to be ready in early autumn. The founder, who is chairman of the board of trustees, hopes to make this temple a permanent center for spiritual education and social reforms. A noble gift! An "Institute of American Civics", to promote the study of politics and the new and higher political economy—that which formulates the laws of Paul's "Membership of one another", has been formed with headquarters in Boston. But to offset all good news from Massachusetts, comes word that Boston Music Hall has let its organ and turned itself into a beer garden!

AMONG THE BOOKS.—Now it is the Dictionary's turn to be revised. They are at work on Webster. And it is comical to see to how many persons the big Dictionary is their other Bible.—The English Arnolds are out with new books; Matthew Arnold with his three "Discourses in America", and pleasant words about us in the preface, and a prophecy that what he says of Emerson will, after all, be counted no small praise; and Edwin Arnold with "The Song Celestial", a verse translation of the Bhagavad-Gita, the sixth window he has opened for us into the walled gardens of Oriental faiths.—Ginn & Heath will soon have ready Gummere's "Handbook of Poetics", telling everybody how to do it. After this UNITY will only pay half as much as formerly to poets.—Prof. A. H. Welsh, through Griggs & Co., has prepared "A Complete Rhetoric for Schools, Colleges and Private Study".—Young teachers—best old teachers are always young—would do well to order Macmillan & Co's reprints of three of the very best English books about their work, Fitch's "Lectures on Teaching", Thring's "Theory and Practice of Teaching", and Calderwood's "On Teaching; its Ends and Means". They are offered in cheap editions; probably \$2.50 buys the three.—It took twelve years to sell the first 500 copies of Emerson's "Nature". One copy of that 1836 edition is rated at \$12 in a recent sale catalogue; and an 1838 copy of the "Divinity School Address" at \$4.50. UNITY not long ago sold 1,000 copies of that Address (Chicago edition of 1884) for \$10.—Look out for articles on Garrison in the August *Century*, probably the first installments of the large biography for which we wait. They describe the boyhood of the anti-slavery leader. It is fifty years ago, October 21, 1835, since he was hustled down Washington street, a rope around his body, by a mob of "Boston's best citizens".

TICKNOR & FIELDS, Fields, Osgood & Co., James R. Osgood & Co.,—now Ticknor & Co. The old-new house has come out with the announcement of some sixteen new books of the very highest grade to

be expected this coming fall. A novel by W. D. Howells, one by Henry James, and one by Blanche Willis Howard, stories and sketches by Edmund Quincy and Edgar Fawcett, a chapter in American history by Gen. Hazen, two of Mr. Rolfe's admirable study-helps in English literature, and best of all, perhaps, a life of Henry Wadsworth Longfellow by the one man best fitted to write it, Rev. Samuel Longfellow—altogether an autumn campaign worthy the best days of Ticknor & Fields. May the new publishers never have reason to regret the high standard with which they are starting out.

#### TEMPERANCE ITEMS.

MASSACHUSETTS strengthened its liquor law by several new enactments during the last legislature. The new law provides that a man convicted of drunkenness three times during one year may, on the third offense, be sentenced to the reformatory for not less than one and not more than two years. The temperance educational bill recently enacted compels instruction in the hygiene of alcohol and narcotics to all pupils in the public school. This bill owes its rapid and complete success in the legislature largely to the pioneer work done by Mrs. Leavitt in addressing normal schools, teachers' institutes, boards of education, and the public schools themselves, throughout the state, converting pupils and teachers to the new gospel. With her work backed by the efforts of the Woman's Temperance Union in the state, the gospel had little difficulty in becoming law as well.

MRS. LIVERMORE says: "I claim Mrs. Leavitt as a temperance worker, by right of first discovery". One solid impromptu speech, winning over an unbelieving audience of school committees and supervisors, settled the question of her apostolic call. Now the Women's Union call her "our Round-the-World Ambassador."

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THIRTY odd years ago the Northwestern University began life at Evanston, Ill., its main capital being a clause in its charter from the state prohibiting forever the sale of all intoxicating liquors within four miles of its site. The founders mapped the village in the wilderness and put the lots upon the market with the prohibition attachment. To-day Evanston is the educational suburb of Chicago; its population is 8,000 people, intelligent and many of them wealthy, of the sort who prefer homes unneighbored by saloons; its colleges have endowments of \$2,000,000 and teach nearly a thousand pupils, and its death-rate is 50 per cent. lower than Chicago's. Query—Did the "prohibition attachment" have anything to do with this result?

## Announcements.

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### CONFERENCES.

THE undersigned, Committee on Fellowship for the West, appointed by the National Unitarian Conference, desire to announce that Rev. Joseph Waite, formerly connected with the orthodox Congregationalist body, has applied for fellowship as a Unitarian minister and his application has been granted. He is, therefore, commended to the confidence of our ministers and churches.

J. T. SUNDERLAND,  
JOHN R. EFFINGER,  
J. C. LEARNED.

July 16, 1885.

### MISCELLANEOUS.

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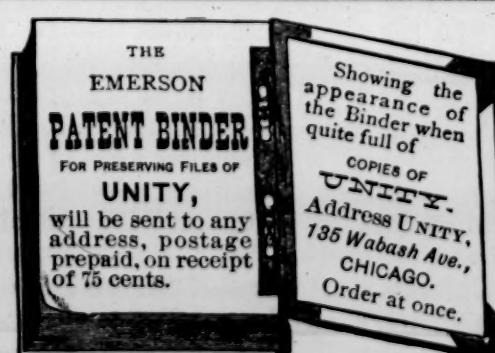
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